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Exegesis, Hebrew 5:10.

Published by request of the District Meeting of the Yazoo Baptist Association.

"Called of God, a high priest after the order of Melchisedec."

The author of this exegesis would say that this verse is somewhat controverted; 1. as to the nature of the calling of God; 2. as to the nature of the priesthood of Christ; and, 3. as to the being who is called Melchisedec. First consideration:

"Called of God." Paul in the text is speaking of Jesus. Jesus was "called of God." He says in the preceding verses, that "Though he were a Son, yet learned he obedience by the things which he suffered." "And being made perfect (that is fully qualified as a high-priest) he became the author of eternal salvation unto all them that obey him"—Heb. 5:9.

Then Paul adds the text under consideration, "Called of God, a high-priest after the order of Melchisedec." It may be asked: "When was Christ called? I would answer, from the depths of eternity? The remarks of the apostle, Paul and Peter, are in direct proof of this proposition. "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Peter 1:20. "According to the eternal purpose, which he purposed in Christ Jesus."—Eph. 3:11. And here permit me, by way of digression, to say, that believers were chosen of God in Christ, when Christ was called; proof: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—Tit. 1:2. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4. See 1 Thes. 2:3, Eph. 1:9-11, Rom. 8:28-30, Matt. 25:34. This seems to be the design of the calling of Jesus. Second proposition:

High-priest or Priesthood. We learn that Jesus was "called of God," ordained, sealed, or not apart to the mediatorial work of redemption, including his priesthood. The inquiry might again be made, why was Jesus made a high-priest? I would answer, in order that sinful man might be reconciled to God. The priesthood of Christ implies, that (God and the natural man are in a state of opposition or irreconcilability by reason of man's sinfulness; for God, being infinitely pure, will not look upon sin with the least degree of allowance; and that Jesus, by divine arrangement, is introduced as high-priest to offer due satisfaction to the demands of law and justice, by way of atonement; and all this that sinners might be reconciled to God. The offering of Jesus Christ once for all, seems to be the great atonement of the offering of sacrifices under the law. The sinner is commanded to go to the priest with a proper offering for sin. With his hand upon the head of his victim, he confesses his sins; the animal is slain, which shows that the sinner is guilty of death; the blood is sprinkled upon the horns of the altar, and poured out at the bottom, and part of the animal is burnt upon the altar, and part without the camp, and so atonement is made for the sinner according to the priesthood of the law. Just so in the great anti-type—the priesthood of Christ. The sinner comes to Jesus, the great high-priest, and confesses his sins. He brings for his offering the blood of Christ; the sacrifice is accepted, the atonement

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completed, and the sinner reconciled to God through the death of his Son."—Rom. 6:10. Third clause:

"After the order of Melchisedec."

Here we have the representation of the order of the priesthood of Christ, which is said in the text to be "after the order of Melchisedec." Here we come in contact with a personage of whom we know but very little, as but very little is said of him in the Bible. I believe there are two leading opinions in regard to him. The first is, that he was Christ. The second, that he was an eminent type of Christ. I am not prepared to say which is the more correct theory; neither do I think the exegesis of this verse depends upon a decision

seems to us, in referring to Melchisedec, was to teach us the superiority of the priesthood of Christ to the Levitical priesthood. Hence, Paul says, substantially, a personage named Melchisedec met Abraham returning from the slaughter of the kings, and blessed Abraham. He was not only a priest, but a king of righteousness and peace.—Heb. 7:1-2. And Abraham acknowledges Melchisedec's superiority by giving him the tenth part of all the goods of the "vanquished kings." "Now consider how great this man was unto whom even the patriarch Abraham gave the tenth of the spoils."—Heb. 7:4. Paul says he (Melchisedec) was "Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abiding a priest continually."—Heb. 7:3. From this scripture the first theory, that Melchisedec was Christ, it appears to us, falls to the ground, for if he was a priest, made "like unto the Son of God," then it is plain that likeness between two persons destroys identity of personage. Then it only remains for us to notice the priesthood of Melchisedec as an eminent type of the priesthood of Christ. 1. Neither Christ nor Melchisedec were of the Levitical tribe. 2. Neither had priestly parents nor priestly descent. 3. Either were superior to Abraham. 4. Neither had but one order in their priesthood. 5. Both Christ and Melchisedec were not only priests, but kings of righteousness and peace. 6. Both Christ and Melchisedec had an everlasting priesthood. Hence Paul says, "Thou art a priest forever after the order of Melchisedec."—Heb. 5:6. Again, Paul showing the difference between the Levitical priests and the priesthood of Christ, says, "And they truly were many priests because they were not suffered to continue by reason of death." "But this man, because he continueth ever, hath an unchangeable priesthood, wherefore he is able also to save them, to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high-priests, to offer up sacrifices, first for his own sins, and then for the people's, for this he did once when he offered up himself, by the which will we be sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin (offering) unto salvation."

JOHN Z. F. MATTHEWS.

Valden, Miss.

The Six Days of Creation.

We will consider the second and third days together. They include verses 6-13.

Verses 6-8.—"Let there be a firmament in the midst of the waters." "And God said, 'Let there be an expanse.' It is so named from its apparent limit in the blue vault above 'through which the fowls may fly above the earth, along the expanse of the heavens.'—verse 20. This is the creation of the earth's atmosphere. Ever now, there are waters above the firmament. Mist is constantly rising from the earth. The dew-drop, the rain, the snow constantly remind us that above there are inexhaustible stores of water. Formerly the heavy mist and clouds were unified with the waters of the great deep. The atmosphere coming between,

divided 'the waters from the waters.'"

Verses 9, 10.—"Let the waters under the heaven be gathered together unto one place, and let the dry land appear." The Psalmist intimates that there was a mighty convulsion that caused this. "The waters stood above the mountains." At the voice of his hand they hasted away." Lardner, in his "Pro-adamite Earth," says of these convulsions, "extensive observation on the crust of the earth proves that such forms were not assumed definitely and permanently at once, but that they underwent a long succession of changes, in the course of which the outlines of land were first

one time, became the bottom of the ocean at another; and what was the bottom of the ocean at one time, rising to the surface assumed the form of continents and islands at another. It would be easy to show, by an analysis of the effects, produced by such a succession of catastrophes, that they all tended to a definite end, viz: the final adaptation of the earth as a dwelling place for the human race and its contemporary tribes."

Milton doubtless borrowed from the Psalmist in his third act of creation:

"Immediately the mountains appear, Emergent, and their broad bare backs up-raise"

"Unto the clouds; their tops ascend the sky. So high as heaven the fabled hills, to low Down sunk a hollow bottom; broad and deep, Capacious bed of water, thither they flasted with glad precipitation."

Verses 11-13.—These verses describe the clothing of the earth with vegetation. The earth was now for the first time in a condition that the vegetation could grow. The language used here is remarkable for its beauty. It is much more expressive than the passage in Milton:

"He scarce had said when the bare earth All then Desert and bare, unsightly, unadorned, Brought forth the tender grass which vernal Dews universal face with pleasant green; Then herbs of every leaf that sudden flower'd Opening their various colors and made gay her bosom."

These verses, in balance, the stately trees and spread Their branches high with capricious infant green; Their blossoms with high woods the hills were crowned."

Besides the different classes of vegetation here follow the order in which they are proved by science to have succeeded each other. How could vegetation exist without the sun which had not yet appeared? I answer that light and heat had been already created, and for ought we know to the contrary that was sufficient. I have also shown that we can urge no objection because we do not understand the nature of light.

The second and third days of the creation are represented in Geology by Paleozoic Time. Paleozoic Time, however, includes three ages—1, the age of Mollusks, or Silurian age; 2, the age of fishes, or Devonian age; 3, the age of coal plants, or carboniferous age.

Let us compare these three ages with the account of Moses. At the close of the first day, and at the commencement of the second day of creation, the earth was covered with water. Light also had just been created, but a dense fog still enveloped the earth. If then, there were any life, we would expect it to be represented by water species. The earth having just emerged from chaos and its wild confusion, it would be the lowest form of life, such as mollusks, etc. Now Geology teaches that the following is true of the Silurian period—"The life of the Silurian was, as far as evidence has been collected from the American and foreign rocks, wholly marine; no trace of terrestrial or fresh water species of plant or animal has been found. The most ancient of fossiliferous rocks contain no remains of terrestrial life. The plants of the period were all sea-weeds. Among animals, the sub-kingdom of radiates, mollusks, and articulates were represented by water-species, and by them alone.

Another period, distinct from this is marked when the earth's atmosphere was created, and the vapors and fogs removed. This would be conducive to a higher order of life. But as the lands were still submerged beneath the waves, it must, of necessity be marine life. Here Geology gives us the Devonian, or age of fishes. The description that Moses gives would suit exactly the production of fishes.

The third period that is marked is one of plants. "And the earth brought forth grass, and herb, yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind." Much of the earth had already been raised above the water. This is represented by the carboniferous age, which was remarkable in general for—1, the wide limits of the continents above

the sea level; 2, the extent of the low, marshy or fresh water areas over those continents, and the flat or gently undulating surface of nearly all the rest of the emerged land, few elevated ridges existed anywhere; 3, the luxuriant vegetation, clothing the land with forests and jungle; 4, the existence of insect life over the land, and of amphibious and other reptiles in the marshes and seas."

Vegetation was the most remarkable thing that characterized this period. J. T. C.

Who is Responsible?

Responsible for what? why for the promulgation of loose, unsound, heretical religious views. The Man

of the last few months charged this sin upon the BAPTIST RECORD. Brother Gambrell has been denounced as an unsafe guide in certain matters connected with the kingdom of Christ, and church or ministerial authority. One would think from the holy horror that brother Graves manifests over the matter that he was without sin, at least in this case. But I make bold to say that I received the views for which brother Graves condemns the RECORD and its editor from the publications of Bro. Graves long years before I ever saw or ever heard of Bro. Gambrell. Brother Graves for nearly twenty-five years has been disseminating these same views in his publications, sending them forth broadcast over the world with his endorsement; and now he denounces those who have received his teachings, as unsound and unsafe guides in religion. What am I to think of this? I am truly at a loss to know what to think.

Doubtless many will be much surprised at these statements and think if I stop here that they cannot be correct, but I understand what I say, and propose to give the evidence. I have in my possession a book bearing this title: "Theodosis, or the Heroism of Faith," Vol. 2. It does not appear from the book, who wrote it. The impression is that brother Dayton was the writer. But I read on the title page, "Nashville, Tenn." "Southwestern Baptist Publishing House," "Graves, Marks & Rutland." On the next page, "Entered according to act of Congress, in the year 1857, by Graves, Marks & Rutland." In the publishers' notice, at the close of Vol. 2, I read, "It has been said by those well acquainted with our religious literature that no two denominational works of equal ability and value have ever been written in America." The second volume treats exclusively of church polity. "It is a text book on church polity. The logic is irresistible. These volumes are admirably suited to be the pastor's assistant. They are beautiful gift books from parents to children, and from one Christian to another. Fourteen thousand copies of the first volume were sold in the first six months, and it is believed the second volume will obtain a still larger circulation in the same period." And this book, after nearly twenty-five years is still offered for sale by brother Graves' book house of Memphis. If all this is not an evidence of brother Graves' endorsement of the book, then I am very much in the dark.

Turn to page 150, vol. 2, "then you do not claim that baptism is the door or entrance into the church."

"Strictly speaking it is not, it is the way of entrance into the visible kingdom, and through the kingdom to the church. No one can reach the church, except through baptism, but every baptized believer is not a church member. The church consists of such baptized believers as have voluntarily associated themselves together according to the Scriptural constitution, to administer his laws among themselves. But it is just as true that no one can be a church member who has not been baptized, as though baptism were itself, the door of entrance into the church."

"Excuse me, Mr. Country," said Theodosis, "but do not Baptists receive members into the church by baptism?"

"Certainly not, madame, they sometimes think they do, and, in fact, a formal admission is dispensed with, and their membership is taken for granted. But the facts are these: the candidate comes before the church and asks for baptism. If it were not convenient to come to the church, he might ask it of any one whom the church had previously authorized to administer it. But it is always desirable and prudent to have the advice and sanction of the church when it is practicable. "He

first gives himself to Christ in his heart by faith, then he goes to Christ's people, and makes profession of his repentance and faith. Upon this, they are authorized and required to admit him into the visible kingdom by baptism, and he then gives himself some company (ekklesia) of Christ's people, to walk with them in all Christ's ordinances."

All this, I received at the hands of brother Graves, when I was a boy in the ministry, more than twenty years ago, and I still hold it. And so doing, brother Graves says I am false, unsound, heretical, etc., and calls me to still adhere to him. But just here I am calling a halt and would say to brother Graves not to be too hard on me for doing.

R. G. HAWKINS.

Notes.—We understand that brother Graves said before the Tippah Association that he had never meant to charge the RECORD or its editor with unsoundness, looseness, heresy, etc., and that he there endorsed both the paper and editor as sound. Well, we think that enough for that place, but it would modify the feelings of some of his readers if he were to say as much in his paper. We have certainly understood him to make these charges, but we have not been much distressed on that account. We are at being scriptural, whether sound or not, or whether we agree with many or few.

It is, perhaps, to our discredit, but we never read Theodosis Earnest, and hence did not know that Dr. Dayton held the views set forth above. We are naturally very well pleased to know, that we are in company with so able and conservative a writer. At the beginning of the church-door controversy, we stated that we did not doubt that a great majority of Baptists would disagree with us. But as we do not seek the strong side in such matters, we were glad to state our views. We are now just as confident that the strength of the denomination is with us as we were at the first that it was against us. And just as brethren think upon the subject, they will see on it, and received instruction."

My reader, if you live idly you will be left behind in the race of life by all who are striving for rank or position. There is a price to be paid for everything, and the price of improvement is labor. Indolence shuts the door against every improvement and opens it to the most destructive vices and follies.

The great difference in the characters and fortunes of persons is not owing altogether to the difference of their natural powers, but rather to the diligent improvement of those powers. "No excellence without labor."

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Hence the conclusion is plain, that various active duties are required of the christian, and that indolence and indifference are inconsistent with the hope of heaven. Christians are not to stand alone in this busy world, but they are to mingle with others in the affairs of life, though not be conformed to this world. But one may be busy, and withal very ill employed. Like Martha, you may be 'careful and troubled about many things,' and yet be negligent as to the 'one thing needful.' One may

be industrious without being religious, but no person can be idle without being sinful. Idleness is the mother of many crimes, the soil in which sin grows to its greatest perfection. The idle man does not live for God, nor himself, nor the world, but he lives for Satan, and daily labors in his vineyard. One moment's reflection will convince you that for some useful purpose you were sent into this world. Existence is a sacred trust, and he who squanders it away is treacherous to its author.

No part of man's nature bears the mark of insignificance. He is placed at the head of all things below. He is endowed with wonderful faculties and noble faculties, both of body and mind. Man alone has reason to enlighten him. He has a revelation from God to instruct him in righteousness and tell him how he can be redeemed by the blood of Christ. All these things raise man to the highest rank in creation. He being thus distinguished, thus favored and blessed, how can he be idle? Yet, pursue no useful employment, aim at no improvement. They live for no other purpose than to indulge in sloth and spend their days in a dream of vanity. There are many who slumber in idleness, while the wants of a helpless family cry aloud for the proceeds of their labor, but cry in vain. How do such men claim to love their families? Above all, how do they claim to be christians? Hear what the Lord says of these: 'If any provide not for his own household, he hath denied the faith, and is worse than an infidel.'

"In all labor there is profit, but the soul of the sluggard desireth and hath nothing." The condition of the lazy man is well described by Solomon: 'I went by the field of the slothful and by the vineyard of the man void of understanding, and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stonewall thereof was broken down. Then, I saw on it, and received instruction.' 'Why standest thou here all the day idle? My reader, if you live idly you will be left behind in the race of life by all who are striving for rank or position. There is a price to be paid for everything, and the price of improvement is labor. Indolence shuts the door against every improvement and opens it to the most destructive vices and follies.

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Hence the conclusion is plain, that various active duties are required of the christian, and that indolence and indifference are inconsistent with the hope of heaven. Christians are not to stand alone in this busy world, but they are to mingle with others in the affairs of life, though not be conformed to this world. But one may be busy, and withal very ill employed. Like Martha, you may be 'careful and troubled about many things,' and yet be negligent as to the 'one thing needful.' One may

be industrious without being religious, but no person can be idle without being sinful. Idleness is the mother of many crimes, the soil in which sin grows to its greatest perfection. The idle man does not live for God, nor himself, nor the world, but he lives for Satan, and daily labors in his vineyard. One moment's reflection will convince you that for some useful purpose you were sent into this world. Existence is a sacred trust, and he who squanders it away is treacherous to its author.

No part of man's nature bears the mark of insignificance. He is placed at the head of all things below. He is endowed with wonderful faculties and noble faculties, both of body and mind. Man alone has reason to enlighten him. He has a revelation from God to instruct him in righteousness and tell him how he can be redeemed by the blood of Christ. All these things raise man to the highest rank in creation. He being thus distinguished, thus favored and blessed, how can he be idle? Yet, pursue no useful employment, aim at no improvement. They live for no other purpose than to indulge in sloth and spend their days in a dream of vanity. There are many who slumber in idleness, while the wants of a helpless family cry aloud for the proceeds of their labor, but cry in vain. How do such men claim to love their families? Above all, how do they claim to be christians? Hear what the Lord says of these: 'If any provide not for his own household, he hath denied the faith, and is worse than an infidel.'

"In all labor there is profit, but the soul of the sluggard desireth and hath nothing." The condition of the lazy man is well described by Solomon: 'I went by the field of the slothful and by the vineyard of the man void of understanding, and lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stonewall thereof was broken down. Then, I saw on it, and received instruction.' 'Why standest thou here all the day idle? My reader, if you live idly you will be left behind in the race of life by all who are striving for rank or position. There is a price to be paid for everything, and the price of improvement is labor. Indolence shuts the door against every improvement and opens it to the most destructive vices and follies.

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Growing Pains.

When young people begin to grow very rapidly, it is common for them to suffer more or less with growing pains. These come on more especially about the time they are turning out of childhood, and entering upon a new life. Trouble-some as these pains are, it seems that nothing can be done to prevent them. They are incidental to a healthy development.

Growing pains are not peculiar to persons, they afflict states and churches. The philosophical reader of history sees that progress in any and all directions has been attended with pain. The Napoleonic wars were not an unmixt calamity. Up to the time of this great man all Europe was crushed over with priestcraft, kingcraft and other social and political evils. The people were held down by these theories and practices. There was no room for growth, no room for thought. The people everywhere resembled miriads of tender plants under a thick crust of earth. They could not break through. The great Napoleon was like a roller, which broke this crust and he did it pretty well. Europe, especially France, has been progressing ever since. It has never been possible to go back to the old order of things. The growing pains were severe, but necessary.

We believe the fearful ordeal through which the South has passed in the last twenty years, will, in the end, prove a great blessing. What ever may be said of slavery as a moral and religious institution, beyond question it was an incubus upon our section of the country. It was in the way of our progress. Our emancipation from this burden was painful, but it will be seen in time that the pain was a growing pain. Looking at the question in this light we can rejoice in tribulation—rejoice for the white people more than the black.

But we wish to speak particularly of our denominational growing pains. We have had some rather severe ones, and still they linger. It need surprise no one that every effort to attain to better things should be disagreeable to many people. Every change of plans will certainly displease some one. Conservatism, or as we hear it called, "Old fogyism with love of ease" stands in the way of genuine progress. Then arrayed against progress is suspicion, a very great force among the people. A few years ago, when we settled the policy of this paper in our mind and when we determined to do our utmost to cast out certain theological crudities from our ranks, and to labor to promote a great forward movement along the line of missionary and educational progress, we understood full well that there would be trouble. We never, for a moment dreamed that every one would agree with us, nor that all the best men would fall in with our notions. What was expected has come to pass. There have been pains and troubles, but the sequel will show that these were only growing pains. The leaven of progress has been deposited here and there, and in due time the old crust has been broken. Every effort to put out the fire has only scattered it. Some of the best medicines make the patient very sick at first, because they stimulate the organs and cause them to throw off much poisonous matter. But this sickness is unto health. So it is with religious truth. Many people are converted to truth by opposition to it. The worst state possible is lukewarmness. God said of some, that he would that they were either cold or hot. The next best thing to having a man on the right side is to have him on the wrong side. Opposition is painful, but it is profitable. The Convention and its work has enjoyed more opposition in the last three years than in twenty before and it has grown in about the same proportion. All these pains have been growing pains.

A letter lies on our table telling us of the violent opposition of certain brethren to the Convention, the College, etc. From what we hear these are good brethren. Their opposition is unpleasant, but it will, in all probability result in their development. They will set their minds to work, and by and by they will see the truth. Then they will come in. If otherwise, then men of intelligence and progress will rise up and lead the people, leaving the retrogressive element behind. Let us not be afraid of growing pains.

I have resigned my charge at Macon.—M. F. Naffziger. What next? We know where you are wanted.

The Indian Question.

We have often heard appeals for Indian Missions based upon the assumption that we had robbed them of their land. It is said by the same class of speakers that this whole continent once belonged to the red men. Now, we favor sending the gospel to the Indians, but not on the ground above stated. They are sinners like all other men, therefore, they should have the gospel, just as any other lost sinners. This is the high and universal plea for missions. It is so strong that any effort to strengthen it must weaken it.

But more, the plea above mentioned is a false one. This country did not belong to the Indians. They did not, by virtue of being here first, have the right to pre-empt the continent and make it an everlasting hunting ground. The world belongs to the people in the world. Such a thing as an absolute right in land cannot exist. If it could, then about ten thousand people in Great Britain could put the thirty million of that country out of house and home without even standing room or air to breathe. Every man in the world has a right to air, water and living room on the earth. These three things are essential for convenience and the good order of society, but under these state enactments, lies the unchangeable law of nature. This law is the last resort in every case. It is like the law concerning marriage. States in diverse ways have attempted to regulate marriage, but the right to marry rests on grounds higher than the state themselves. The question of absolute right in land was brought to an issue a few years ago in Germany. The government forced a partition of the ancient estate of the landed nobility so as to provide homes for the many. The same question will find its place in British politics ere long. We read yesterday that a Mr. Bass, of Scotland has a park of twenty-five thousand acres of land, upon which he keeps, for his sport twenty-five hundred deer. No doubt, and having this park are many families asking out the moorland living on an acre or two of land. The great character of humanity should be appealed to, and less worth given to the deer that more might be given to people.

Now, under the law of God which gives the world to his creatures, the Indians did not own this country. Other people had as much right to live here as they did. No one can believe that the Almighty intended that this magnificent continent, with its lofty mountains rich with all precious metals, wide and fertile plains and broad rivers, should be forever given over to a race whose loftiest achievement is the making of bow and arrow, or raising a mound of earth. No America had a nobler destiny, and it is fulfilling it by becoming the home of the oppressed and distressed of the old world.

We have wronged the Indians in many ways, but not in settling in the wilds of America and converting the land into fruitful fields. Let us give the red men the gospel as we do other men, because they are lost without it, and because we hold the gospel in trust for all people. The gospel, with its civilizing influence is the only thing that can save the Indians from extermination. Any treaty that gives them a parcel of ground to themselves will be broken. The floods of civilization, from the shores of the two great oceans are destined to overrun the Continent.

It Ought to be, and it can be.

The most considerate brethren everywhere are ready to say that a properly conducted religious newspaper is one of the most powerful agents known for the promotion of the varied interests of Christianity and humanity. This is unquestionably true. And while it is a very powerful agent it is at the same time, a very cheap one. Now, it looks like every one who is interested in the progress of Zion would feel bound to help this great agent to become more powerful for good. We very much doubt, if in any other way, effort and money will go so far. Believing all this, and being concerned, especially for the general prosperity of the Baptist cause in Mississippi, we make bold to ask our brethren and sisters, especially the pastors, everywhere to unite with us in an effort to increase the subscription list of this paper. The paper ought to have at least four thousand subscribers by March. By a general effort it would be easy to run the list up to five thousand. There is not the least doubt about it. And it is in no spirit of boasting, that we say that there is scarcely an important interest connected with our churches that would not be helped by helping the Record. This thing, therefore, ought to be done, and it can be done. It can be done by a united effort. Brethren, you help us to help you and the cause. Let us have a general effort all over the field.

Preachers should give examples to the flock.—E. Dodson.

Questions.

Has a church any right to erase the name of a member from the church-book without charges, at his request?

Yes; a church is a voluntary organization, and a member cannot be kept without his consent. It is best always to labor with such a member first, but if he cannot be reconciled to stay strike his name from the roll and enter opposite a statement of the reason.

What would you advise us to do for our seceding pastor. He gives it to us all the time?

If his complexion is bad, buy him a bottle of Simmon's Liver Regulator. Our bodily infirmities have much to do with our spiritual frame. If his liver seems to be in order, request him to read the thirteenth chapter of 1. Cor., and the last chapter of 1. Thes. To perfect the treat, pay him his salary and pray for him. Some little kindness shown his wife might help to bring him out.

Is D. B. Ray's Baptist Succession reliable on the subject of Baptist History?

We have never examined it carefully, but it has received the highest commendation of the Baptist press and we regard it as reliable.

What ought to be done with brethren who are well able, but will not help to support the pastor?

Labor with them kindly and faithfully, and if they persist, exclude them. The church has a clear warrant for this course.

NOTES AND COMMENTS.

The Recorder speaks of the Baptist and Herald as cooping.

The Pursons are at Columbus in a meeting.

Brother Hackett, how are you all getting along in your new house?

P. W. Carr is a man, I tell you.—M. T. Martin. Did any one say he was not?

We regret to know that Brother Judge Thigpen's health does not improve much.

Twenty-five preachers attended Dr. Graves' lectures at Blue Eye Ala.

The Meridian church is about to begin the erection of a pastor's home.

"Where there is ignorance there is strife." That being true Baptists ought to be down on ignorance.

Come to the Convention full of temperance.—J. G. Cunningham, Natchitoches, La. We hope to do so.

J. J. White: Letter received all right; no harm done. We will think about that lecture, but we cannot now call up the points.

It is proposed to raise ten thousand dollars in Missouri this year for State Missions.—Central Baptist. You should do that easily.

"Do you know a good opening for a preacher and teacher?" We know of plenty of places where men can make openings.

A wise brother recently said to a young preacher, "You need three years of slavish devotion to study."

That is what most young preachers need.

Brother Stone's new school at Shuqualak opened well. It is a very cheap school, but brother Stone is a solid teacher, as his name should indicate.

If you wish something good on the "Types," send one dollar to Eld. J. P. Everett, Shiloh, La., and he will send you his book on the scriptural types.

We have just heard that the Aberdeen church has called Brother Noffsinger for all his time on a living salary. We presume he will accept.

It would be a terrible thing after working for salvation to be lost.—Methodist. Yes, and that terrible fate will overtake every one who expects to be saved by working.

The Salem Association, so we hear, did a good thing at its last session in helping aged and infirm ministers. Other bodies ought to follow this good example.

The man to-day who says that he has never thought of Christ confesses to an inability of mind and intellectual ignorance that is shameful.—H. F. Spikes in sermon.

Pastor Ball reports a fine meeting at Blue Mountain. Twenty professions, eleven baptisms, three awakes.

Some of the brethren are exercised over some demonstrations of our theory of church authority in Alabama and Louisiana. They can find many more in the Acts of the Apostles.

We believe in the right of every brother, even the humblest, to object to any work any one is doing; but no man ought to put forth an objection that he is not willing to meet at the judgment bar of God.

Rev. D. B. Ford, Hanover, Mass., writes us that he still has on hand some very slightly damaged copies of his "Studies on Baptism," with Review of W. Dale, which he offers at less than cost. The mailing price of the book has been \$2.35, but to any minister or theological

student who will send him one dollar, with fifteen cents in stamps for postage, he will forward a copy of the work.

Mississippi must import ten or twelve first-class men. For the first time in our history, perhaps, we have more places and money than men.

The Alabama Baptist speaks of a great awakening in that State to the importance of their State enterprises. We guess the State paper is doing much to promote the awakening.

The General Association meets near Meridian next Saturday. The Barks meet Friday. There is promise of a good meeting. Let there be a full report made for the Record. Who will attend to it?

Some one truthfully said in our presence recently that Mississippi is further behind in Sunday-school work than in any other branch of the service. What can be done to improve matters? What do you say, Brother Duncan?

Dr. Sample is opposed to making pledges. He does not think it right to vow unto the Lord and then pay our vows when money is convenient. We do do, Dr. Sample, give ten dollars to ministerial

Eld. W. W. Colley, the colored brother who spent some years with Brother David in Africa, expects to visit our State, and Jackson especially, in the interest of African missions. Pastor Dunbar, we guarantee, will give him a suitable welcome.

Eastern Association, North Carolina, has withdrawn fellowship from Elder J. B. King, of Wilmington, and the second church of that place, for heresy. He holds many heretical opinions. What do you say to that, brother Ray? Is this lording it over the churches?

We know a woman who received a special blessing from God. She vowed to make a contribution of so much to the Lord's cause as a thank offering. To proceed this amount she sinned herself, worked and planned; but she paid her vow, and was blessed again. Did she do wrong, Brother Sample?

Many brethren let their time expire then write, "Please send me back numbers, as I don't wish to lose a number." This can scarcely ever be done. Now the way to not lose a number is to renew before your time is out. If you renew a month beforehand you lose nothing by it. Be on the safe side.

The Sheriff of Portland, Maine, poured sixty-nine barrels and twenty half barrels of contraband beer into the sewer last week, besides considerable rum, whiskey, and other strong liquors. Better the beer is the sewer than the men in the gutter.

The Pope's new journal, the *Aurora*, started in Rome January 1, 1879, has reached a circulation of five thousand, and is now considered firmly established. We propose to the Baptists of Mississippi that we put the Record against the Pope's paper.

The session of the Tennessee Baptist Convention, recently held, was harmonious and full of hope for the future. We expect better things of this large body of Baptists in the near future, just as such as they leave off tithing, mint, &c., and turn their attention to the weightier matters of Christian living.

The General Association of Missouri, recently closed, was large and harmonious. The *Central Baptist* says it was the best meeting held in many years. Brother Ray was there, but was not pleased, and hence he is urging the organization of a General Missionary organization which shall ignore papers and colleges.

We trust the coming session of the General Association will be harmonious and successful. The Record would like to publish a full account of its missionary operations, that the brethren generally may know what is doing by the body. We acknowledge several kind letters, but to be present, which we are so, our other duties will not allow us to accept.

There are two Baptist preachers telling the old, old story to over two hundred thousand white people in New Orleans. The destination there is about what it would be in Mississippi if we had only about twenty preachers in the State. Yet some people object to the State Mission Board supporting one of those two preachers.

Tell your readers when they come to New Orleans to visit us. Hundreds of Baptists come to, and go away from the city, and when they visit the Presbyterian, Methodist, Episcopal and Catholic churches. They will even visit the Baptist churches, but not our Baptist churches, this should not be so.—M. C. Cole of N. O., in Baptist Messenger.

And yet we doubt not that some of the rural brethren think there is very little religion among city people.

Dr. Marcella Stone, of Ohio, has furnished the *Journal & Messenger* with an extended review of Dr. Chambliss' book on "God's Mission." He says: "A secularized

ministry is scarcely more to be dreaded than a pampered ministry—men who can go nowhere but where they can get a good support, or who believe that physical labor is beneath them or degrading." That is a very unfair criticism. Dr. Chambliss does not put ministerial support on any such ground.

This is to certify that John Nevin, first officer of the ship *Ramsay*, was baptized by me on the 12th of Dec., 1844, with the consent of my missionary brethren in this place, and is recommended to the fellowship of any Baptist church wherever his lot may be cast.—A. Judson, *Missionary, Maudslayi, Jan. 30th, 1842. In Home and Foreign Journal.*

We still hold to be old landmark Baptists, and hold as a fundamental truth that no association has any authority from the teachings of the New Testament scriptures to make themselves auxiliaries of Baptist Conventions, colleges, &c., without a departure from the ancient landmarks.—Associational Letter.

The brethren are mistaken. The authority to co-operate with a convention, college, &c., is found in the verse just below the one giving churches authority to form associations.

And what is the Tennessee idea? It is to raise the circulation of the *Christian Advocate* to ten thousand names within the bounds of the Tennessee Conference during the coming conference year.—Nashville *Christian Advocate.*

And would it not be a grand idea for the Baptists of Kentucky to raise the circulation of the *Recorder* to ten thousand in honor of the editor's semi-centennial on the fourth of January, 1881? Who will second the motion?—Western *Recorder.*

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MISSION LESSONS.

LESSON XI.

Subject.—From the times of the Apostles to the new missionary epoch, considered.

Golden Text.—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.—Is. 52:7.

PERSIAN MISSION.

Q. What can be said of the Nestorian Missions of the early ages?

A. "The most remarkable of the missions in the ages subsequent to the apostles, was doubtless that of the Nestorians in central and eastern Asia, begun in the fourth century, and extending onward—it may be with prolonged interruptions—through the greater part of a thousand years."—A. Judson.

Q. What is said of Nestorian missionaries laboring in China?

A. "More than twelve hundred years ago (A. D. 636) Clopinus, a Nestorian, penetrated into China, as far as Seigan-fu, its western capital. Others followed, we are told, but all swept away during the fourteenth century by the bloody hand of Tamerlane, the Mohammedan conqueror."—*Scenes in China.*

BRITISH ISLANDS.

Q. What was the condition of Britain before the introduction of Christianity?

A. We are informed by Caesar, that nineteen centuries ago, our fatherland was buried in Druidical idolatry, and bathed in the blood of human victims.

Q. When was Christianity introduced into Britain?

A. "It is nearly certain that Christianity entered in Britain before the end of the first century." And it is supposed by some historians that the Baptists have existed in Wales ever since the apostolic age.—*Chronicles of Missions.*

Q. Were the early Christians of the British Isles missionary in spirit?

A. They were; and not only in theory but in practice.

Q. Where did they send missionaries?

A. They sent them not only to the destitute parts of their own island, but to distant lands.

Q. What was the result of their missionary work?

A. They were successful. The Record would like to publish a full account of its missionary operations, that the brethren generally may know what is doing by the body. We acknowledge several kind letters, but to be present, which we are so, our other duties will not allow us to accept.

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of continental Europe, as well as to destitute parts of her own country.—See *Anderson's Foreign Missions.*

Q. What conclusion may we come to, from what has been said in the last three lessons?

A. That the church as a body did not lose its missionary character during the dark period of time that elapsed, from the time of the apostles down to the new missionary epoch of the eighteenth century; and therefore that it has always been an active missionary body. We have seen that the apostles and churches of the first century were missionary; that Pothinus, Irenaeus and their associates of the second century were missionaries; missionaries were sent to France from Rome during the third century; we have seen that the Donatists, Paulinians, German Baptists, Wandering Anabaptists, Waldenses, the Piedmont Christians, early Irish Christians, the ancient Welsh Baptists, the ancient Nestorians, etc., of succeeding centuries, were all active missionary bodies. The Lord and Master Jesus Christ established upon earth a missionary church and gave them an Great Commission, and that church has never ceased to have the spirit with which it was created.

B. H. W.

Notes from Coldwater Association.

The Coldwater Association raised at its recent session in cash and subscriptions about fifteen hundred dollars for missions. It meets next year with Mr. Moriah church near Waterford. Eld. J. W. Harris is to preach the introductory sermon. The Association needs and wants the services of some good man as missionary evangelist, but of this the executive board will speak. Our aged, honored and much loved brother James Dennis and H. B. Haywood could not attend the Association on account of feeble health. Special prayer was offered for them. Elder Jack Brown, of Arkabutla, gave one hundred dollars for home missions while at the Association. He always gives liberally, and the Lord, who loves a cheerful giver, had liberally supplied him with this world's goods, and with the spirit of his Master. Elder T. P. Manning, brother of Hon. Van H. Manning, made some fine speeches at the Association. He is gifted with language. His church, Oak Grove, promises very liberally for missions next year. Brother W. Harris is vigorously prosecuting his work for the new church at Pleasant Hill. He is eminently qualified for the work of a missionary evangelist, and it is thought he will continue in this work. Brother W. M. Farmer is supplying his churches for the present. Brother Farmer expects to go to Louisville to attend the Synodical Convention of the next year. Eld. J. T. Christian is visiting loved ones at his old home near West Point. Sardis and Batesville are rejoicing that they have such a Christian for their pastor. Elder E. W. Henderson, the popular pastor of four churches, has lost much of his cotton crop this year by unfavorable seasons; but he will make five or six hundred bales. The Lord knows who to make stewards of large estates. Bro. Henderson knows how to use the Lord's money.

Brother T. N. Rhymes has a leave of absence from his churches a few weeks, that he may visit his parents at Crystal Springs, and loved ones in Louisiana.

Brother Hizer, of Alabama, is prospecting in this association, and it is hoped that he will find a suitable location in this broad field.

Elder J. W. Lipsey, of Germantown, Tenn., is thinking of returning to his lovely home at Coldwater, and taking charge of churches near by, now desiring his services. No man living has baptized so many of the members of this association as Brother L., and we shall give him a hearty welcome if he returns.

Elder D. E. Gambrell, of Waterford, might be expected to take charge of churches in this association.

Elder John, of the Oxford Association, has recently come over to help us, and is doing a good work.

Brother J. B. Perkins, a young man of promise, expects to enter Mississippi College the first of next January.

Dr. W. T. Stovall, a deacon of Singleton's Springs church, recently lost his residence by fire, but the Lord has blessed him and he is happy in the midst of his affliction. Two of his daughters, since the burning of his home have been converted and baptized.

Dr. E. M. Parks is pastor elect for another year at Union, the church the lamented Young served so long and faithfully.

I have just returned from Duck Hill, where I have assisted Brother Taylor in a meeting for a week. The Lord was with us, and we had a good meeting. Nearly everybody in and around the place attended. The Christians were revived and many of the unconverted inquired the way of the Lord. Eight had been received for baptism when I had to leave, and others were expected before the meeting closed. They are noble people at Duck Hill, and Bro. T. is doing a fine work with them for the glory of God. I should like to tell

of the faith and zealous work of Dr. Trotter, Col. Binford, Miss Doty and others I met there, but time would fail me.

The Reason Why.

Every since my return a few days ago from the Coldwater Association, I have asked myself the question, "Why are there such a coldness among the churches? Why so few baptisms reported? Why so little done among so many workers for our Master's cause? Surely there is a cause for it, and I asked myself the question, do we, as individuals, members, have our hearts filled completely with the great scheme of salvation? Don't we too often neglect our Christian duties for selfish thoughts and aims? While thinking this I walked out in the clear bright air, and my attention was attracted to some beehives. There were several—some setting in the shade, some partly in the sunshine, and one full in the golden rays that flooded it on all sides. I noticed that those in the shade were not working any scarcely, only one, now and then, would come out and fly off; those partly in the sunshine were working a little more, while the one in the sunshine was toiling with the industrious little bees, all working in a lively manner. While watching them I thought surely it is thus with the Christian. As long as he backs in the sunshine of God's love he is lively, industrious and useful in gathering sheaves for our Savior; but like the bees in the shade, when he falls to the sunshine, he will fail to be useful. How can we keep in the sunshine? It might be very profitably asked, and I think with a little study the Christian's own heart will quickly give an answer. Let us make it an individual personal matter, and try for ourselves to see if we cannot gather more fruit. I think the steps to a state of coldness must be gradual. Little duties neglected, little moments suffered to go by unimproved, which leads to carelessness in secret prayer, and our attending prayer-meeting and Sabbath-school, which precedes a neglect of attending preaching, and very naturally this will lead to a deadening of the missionary spirit, and the neglect of the immortal soul around us, famishing for want of the bread of life. Many put up good excuses for the non-performance of such duties, but do they ever think that no excuses will be allowed at the judgment bar of God? He has placed us here and given to every one a life-work, and will hold him accountable for its performance. Perhaps some may be, and I know often so, bowed down with the trials of this life that they feel little like doing anything, and are tempted to give up to the wild storm of sorrow that sweeps over them; but an effort to discharge our duties in the face of all such feelings very often results in a lighting of our trials. Love makes labor light, even when performed in pain, and the Christian who has his or her heart filled with the love of Jesus, will delight to do his will, and looking up "said all the pain, will thank God and take courage. I am in hopes there is a general awakening on the subject which will result in more sheaves and warmer Christian hearts for our Master's cause."

Let us not neglect the little things, for of such is life, and if we do not improve them, we will never see large results only for evil. Moments are truly the gold dust of time, and little opportunities the gold dust of eternity.

Donnie E. Brady.

ONE FEATURE OF THE RECORD—FLAGSHIP AND BAPTIST PEOPLE.

To those who want to "get their money back," there is certainly a very commendable feature in the Record, and that is it contains a greater amount of fresh reading matter and fewer advertisements than most religious journals of its size. And I like this to be significant of one fact, that the Record lives upon its intrinsic merits, and ought to be in the home of every Baptist in the land, for it is truly a Baptist paper, and that according to

If "stealing other men's time" is deplorable, it is certainly abominable in one to purloin from another's writings and put such before the world as his own. Yet such a thing is sometimes done, and by those of whom we would scarcely expect such conduct. Even the columns of the Record were very recently made the victim of a display of splendid (?) plagiarism, in the form of an essay, that had been so adroitly culled here and there from an elaborate treatise by another on the same subject, as seemingly to escape even the keen eye of the editor, for it evoked his commendation, and that rightly too, for it is its make up it was not without merit. It reminded me of a splendid speech once delivered by a young man, and in such manner as to persuade the audience that it was original. Daniel Webster being present, approached the young man as he descended from the rostrum, and asked him how long he was in preparing that speech. The young man, blushing, replied, "about two days." "Well," said Webster, "did not cost you as much labor as myself, for I was two weeks in preparing that same speech." It is to be hoped that plagiarists will here

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